4

MAQALAAT UL HADITH

HAFIZ ZUBAIR ALI ZAYI-RAHIMAHULLAH

Roman Script:
Abu Umaimah
Owais

منهاج السنة النبوية
HYDERABAD TS INDIA
MINHAJ-US-SUNNAT LIBRARY

THE WAY OF SALAFIYYAH
(The True Knowledge of Islam)

RASOOLULLAH sallallahu alaihi wasallam KA SAAYAH

Al-Hamdulillahi Rabbil Aalameen Wassalato Wasallamu Ala Rasoolihil Kareem Wa Ala Aalihi Wa As'habihi Ajmayeen, Amma Ba'ad:

RASOOLULLAH sallallahu alaihi wasallam ke saya ka saboot kayi ahadees Sahihah mein hai aur is ke khilaaf kuch bhi saabit nahi hai?.

Tabqaat Ibn Saad (Jild 8 page: 126-127 in alfaaz ke saath) aur masnad Ahmed(6/131-132, 161)mein imam muslim ki shart par "SHOMAISAH rahimahullaha" se riwayat hai ke Sayeda aisha razi Allah-anha ne farmaya :

((فَبَيْنَمَا أَنَا يَوْمًا بِنِصْفِ النَّهَارِ، إِذَا أَنَا بِظِلِّ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُقْبِلٌ))

"Dopahar ka waqt tha ke main ne dekha ke RASOLLULLAH sallallahu alaihi wasallam ka sayah aaraha hai."

SHUMAISAH rahimahulla-ha ko Imam Ibn Mayeen rahimahullah ne 'siqqah' kaha hai.

(Tarikh Usmaan Bin Sayeed al-Daarmi418)

Aur in se Shuabah rahimahullah ne bhi riwayat ki hai aur Shuabah(hattal imkaan) apne nazdeek aam taur par sirf siqah se 'siqqah' se riwayat karte the.
(Tahzeeb-ul-Tahzeeb:1/4-5) "Kamaa Howa Aghlab" 'Jaisa ke ye sab se ziyadah hai'.

Lihaaza ye 'Sanad' SAHIH hai isee tarha ki ek taweel riwayat Ummul Mumineen Safiyyah raziallahu-anha se bhi marwi hai jis ek hissah kuch yon ahi:

((فَلَمَّا كَانَ شَهْرُ رَبِيعٍ الْأَوَّلِ، دَخَلَ عَلَيْهَا، فَرَأَتْ ظِلَّهُ))

"Jab Rabi-ul-Awal ka mahinah aayaa to AAP sallallahu alaihi wasallam in ke paas tashreef laye unho ne AAP sallallahu alaihi wasallam ka saayah dekha."

(Musnad Ahmed:6/338)

Is ki sanad SAHIH hai aur jo ise 'Zaif' kahta hai wo khata par hai kion ke "SHUMAISAH" rahimahullah ka 'Siqqah' honaa saabit hochuka hai.

Sahih Ibn Khuzaimah:2/51, Hadis No.892 men bhi SAHIH sanad ke saath Anas raziallahu anhu se rawayat hai ke RASOOLULLAH sallallahu alaihi wasallam ne faramaya:

((حَتَّى رَأَيْتُ ظِلِّيَ وَظِلَّكُمْ))

"Yahan tak ke maine apna aur tumhara saayah dekha."

Ise Imam Hakim aur Imam Zahbi rahimahullahi-alaihima dono ne SAHIH kaha hai.

(Al-Mustadrak lil-Hakim:4/456)

Kisi SAHIH yaa HASAN riwayat se ye qat'an sabit nahi hai ke NABIYE KAREEM sallallahu alaihi wasallam ka saayah nahi taha 'Siyooti' rahimahullah ne "Khasayes al-Kubra" me jo riwaayat naqal ki hai wo usol e hadis ki ro se baatil hai.

SAB SE PAHLE: TAWHEED

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

(Surah al-Nahal:36)
"Aur hum ne har ummat me ek Rasool bheja ke ALLAH ki ibaadat karo aur taaghot se ijtinaab kar."

Syidina Wa Mahbobana MUHAMMED RASOOLULLAH sallallahu alaihi wasallam ne jab Syidina Muaz Bin Jabal raziallahu-anhu ko Yaman ki taraf (Governor bana kar) bheja to farmaya:

((فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَى أَنْ يُوَحِّدُوا اللَّهَ تَعَالَى))

"Tum ne inhe sab se pahle ALLAH ki tawheed ki taraf dawat deni hai."(Sahih Bukhari, Kitab-ul-Tawheed, Hadis No.:7372)

Syidina Haris Bin Haris al-Aayizi raziallahu-anhu se riwayat hai ke (main zamana jahiliyat me jab makkah aayaa to dekha ke NABI KAREEM sallallahu alaihi wasallam ke paas log akhatte hain) maine apne waalid se pocha: ye log kion akhtte hain? usnne kaha: ye log ek "Saabi" ke paas akhtte hain.

((فَاذَا النَّبِيُّ يَدْعُو إِلَى تَوْحِيدِ اللّٰهِ وَالإِيمَانِ))

"Maine ne (qareeb aakar) dekha to NABIYE KAREEM sallallahu alaihi wasallam ALLAH ki tawheed aur emaan ki taraf dawat de rahe the." (al-Taareekh al-Kabeer lil-Bukhari:2/262 aur is ki sanad SAHIH hai. wa Sahahah Abu Zur'a al-Dimashqi kama fi taareekh Dimashq li-Ibn Asaakar:12/213-214. wa rawaho Ibn Abi Aasim fi Ahaad wa al-Masaani:5/374, Hadis No.2976)

Har insaan par ye farz haike tawheed wo sunnat ka raastah ikhtiyaar karke ALLAH TA'ALA ki ibaadat me apni sari zindagi guzare aur apni tamaam ibaadaat khaalis ALLAH hi keliye saranjaam de. Ye aqidah dil me pori quwat se bithaale ke be-shak meri namaaz, meri qurbaani, meri zindagi aur meri maut sirf ALLAH RABUL AALAMEEN hi keliye hai. Is ka koi shareek nahi, mujhe isee ka hukom diya gaya hai aur mai sab se pahle ALLAH ka farmabardaar (Muslim) hon.

Jis ne Tawheed ko chod kar dosra raastah ikhtiyaar kiya, ALLAH TA'ALA is ke saare amaal zaaye kardega.

Irshaad BAARI TA'ALA hai:

﴿إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ﴾

(Surah al-Maayidah:72)

"Beshak jis ne ALLAH ke saath shreek kiya to ALLAH ne us par jannat haraam kardi aur us shakhs ka thikaanaa (jahannum ki) aag hai."

Aye Allah! hame Tawheed wo Sunnat par zindah rakh aur usi par hamara khatimah ho. AAMEEN

SAHIH HADIS HUJJAT HAI! Chaahe Khabr-e-Wahed ho ya Mutawaatir

Irshaade BARI TA'ALA hai:

﴿مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

(Surah al-Nisa:80)
"Jis ne RASOOL (sallallahu alaihi wassallam) ki itaa'at ki usne ALLAH ki itaa'at ki."

Is aayat-e-kareemah o deegar aayaat se RASOOLULLAH sallallahu alaihi wassallam ki itaa'at ka farz hona saabit hai.

Syidina Abdullah Bin Omer raziallahu-anhuma se riwaayat hai ke log Quba(Madine) me fajar ki namaaz padh rahe the ke ek shakhs ne aakar kaha: RASOOLULLAH sallallahu alaihi wassallam par aaj raat Quran naazil howa hai aur kabah ki taraf rukh kare namaaz padhne ka hokum aagaa hai. Pass sare namaazi jo shaam ki taraf rukh kiye namaaz padh rahe the, namaaz hi me kabah ki taraf mudhgai.

Malom howa ke Sahabah Kiraam raziallahu-anhum ajmayeen aqide me bhi sahih khabre waahed ko hujjat samajhte the.

NABIYE KAREEM sallallahu alaihi wassallam ne isaayion ke baadshaah 'Harqil' ki taraf dawat-e-Islam keliye jo khat bhija thaa, usey Syidina Dihyah Kelbi raziallahu-anhu ke haath bhejaa thaa.(Dekhiye: Shih Bukhari:7)

Is se malom howa ke sahih khabar-e-wahed zanni nahi hoti balke yaqini aur hujjat hoti hai.

HAFIZ IBN SALAAH AL-SHAHR'ZORI LIKHTE HAIN:

"Sahihain me jitni Ahadis ('HADDASANA' ke saath bayaan kardah) hain wo qatyee taur par SAHIH hain kionke ummat (ijmaa ki surat me) 'Masoom Anil Khata' hai lihaza jise ummat ne SAHIH samjha hai is par amal (aur emaan) waajib hai aur ye zrurori hai ke riwaayaat haqiqat me bhi sahih hi hain."

Is par Muhiuddin Nawawi ka ikhtilaaf zikar karne ke bawajod Hafiz Ibn Kaseer al-Dimashqi rahimahullah likhte hain:

"Aur ye istenbaat acha hai…… main is mas'ale me Ibn Salaah rahimahullah ke saath hon, unho ne jo kaha aur raahnumai ki hai (Sahih hai) WALLAHU ALAM." (Ikhtisar Ulom-ul-Hadis ma'a Tahqiq Muhaddis Al-Bani rahimahullah:1/125-126)

HAFIZ IBN KASEER RAHIMAHULLAH MAZEED FARMATE HAIN:

"Is ke ba'ad mujhe hamare ustaad Imam Ibn Taimiyyah rahimahullah ka kalaam mila jis ka mazmon ye hai:

Jis hadis ko (saari) Ummat ki (bil-ijmaa) 'talqee bi-lqobul' haasil hai, is ka qatyee al-Sihat hona Ayimah Kiraam ki jama'aton se manqol hai. In me Qazi Abdul Wahhab almaaliki, Shaikh Abu Hamid al-Asfarayini, Qazi Abu al-Tayyib al-Tabri aur Shafayion me se Shaikh Abu Is'haaq al-Shiraazi, Hanabilah me se (Abu Abdullah al-Hasan) Ibn Haamid (al-Bughdaadi al-warraq), Abu Yala Ibn al-Fara, Abul Khattaab, Ibn Zaaghoni aur in jaise dosre ulama, Hanafiyah

me se Sahms-ul-Ayimah Al-Sarkhasi se yahi baat manqol hai."(keh 'Talqee Bil Qubol' wali ahadis 'qatyee al-Sihat' hain)

Imam Ibn Taimiyyah rahiahullah ne farmaya: Ashayirah (Ash'ari Firqah) ke jamhor mutakallimeen masalan Abu Is'haaq al-Asfaraini aur Ibn Forak ka yahi qaul hai.... aur yahi tamaam Ahle Hadis (Muhaddiseen-e-Kiraam aur unke awaam) aur aam Salaf Saliheen ka mazhab (Deen) hai. Yeh baat Ibn Salaah rahimahullah ne batare istenbaat kahi thi jis me unho ne in imaamon ki muafiqat ki hai". (Ikhtisaar Ulom-ul-Hadis:1/127-128)

Jo hadis NABIYE KAREEM sallallahu alaihi wassallam se saabit hojai, is ke bare me Imam Shafayi rahimahullah farmate hain: "Usay tark karnaa jaayez nahi hai."(Manaaqib al-Shafayi lil-Baihaqi:1/483, aur is ki sanad SAHIH hai)

IMAM SHAFAYI RAHIMAHULLAH FARMATE THE:

((متى رويتُ عن رسول الله، صلى الله عليه وسلم، حديثاً صحيحاً فلم آخذ به والجماعة- فأُشهدكم أنّ عقلي قد ذهب))

"Jab mere saamne RASOOLULLAH sallallahu alaihi wasallam ki Sahih Hadis bayaan ki jai aur main usey (bataure aqieah wo bataure amal) nah lon to gawaah raho ke meri aqal zaayel hochuki hai." (Manaaqib al-Shafayi:1/474, aur is ki sanad SAHIH hai)

Imam Shafayi rahimahullah khabr-e-wahed (sahih) ko qubol karna farz samajhte the. (Dekhiye: Jamaa al-Ilm lil-Shafayi, page 8, Fiqrah No.1)

Imam Shafayi rahimahullah ne Imam Ahmed Bin Hnabal rahimahullah se farmaya: Tum hum se ziyadah Sahih Hadison ko jaante ho, pas agar khabar(Hadis) Sahih hoto mujhe batadena taake mai us par amal karon chahe (khabar) Kifi, Basri yaa shaami ho." (Hilyat-ul-Auliyah:9/170, aur is ki sanad SAHIH hai, AL-HADIS:25/32)

Malom howa ke sahih hadis chahe Sahih Bukhari o Sahih Muslim me ho yaa sunan arba'a(Nasai, Abi Dawod, Tirmizi, Ibn Majah) wo Musnad Ahmed waghairah me ho yaa dunyaa ki kisi mutabar o mustanad kitaab me sahih sanad se maujod ho to is par emaan lanaa aur amal karna farz hai. Usay zanni, khabar-e-wahed, mashkok, apni aqal ke khilaf yaa khilaafe Quran waghairah kah kar rad kardena baatil, mardod aur gumraahi hai.

Imam Ahle Sunnat Imam Ahmed Bin Hanbal rahimahullah ne farmaaya: "Jis ne RASOOLULLAH sallallahu alaihi wasallam ki (sahih) hadis radd ki to woh shakhs hilaakat ke kinaare par (gumraahi) hai." (Manaaqib Ahmed, page:182 aur is ki sanad HASAN hai, AL-HADIS:26/28)

Imam Maalik rahimahullah ke saamne ek hadis bayaan ki gayi unho ne farmaaya:" Ye hadis hasan hai, main ne ye hadis is se pahle kabhi nahi soni" is ke ba'ad Imam Maalik rahimahullah isee hadis ke mutabiq fatwa dete hain.(Taqaddimah Al-Jarh wa Al-Taadeel li-Ibn Abi Haatim:1/31-32, aur is ki sanad HASAN hai)

Imam Abu Hanifah ke bare me Hanafi Ulama ye kahte hain ke sahih hadis unka mazhab thaa.

ABDUL HAI LAKHNAWI LIKHTE HAIN:

((امابالخبر الواحد فقال بجوازه الائمة الاربعة))

"Quran ki khabar-e-wahed (sahih) ke saath takhsees ayimah arba'a ke nazdeek jayez hai." (Ghais-ul-Ghamaam, page 277)

Malom howa ke zamanaye tadween-e-hadis ke ba'ad, usool-e-hadis ki ro se sahih riwaayat ko emaan, aqaayed, sifaat aur ahkaam waghairah sab masail me qubol karna farz hai. (14/February/2007)

NABI sallallahu alaihi wasallam PAR JHOT BOLNE WALA JAHANNUM ME JAYEGA

Syidina Abdullah Ibn Abbas raziallahu-anhuma se ek riwayat ka khulasah hai ke ek SAHABI ne apni laundi(jisn se unki aulaad bhi thi) ko NABIYE KAREEM sallallahu alaihi wasallam ki gustaakhi par qatal kardiya tha to NABIYE KAREEM sallallahu alaihi wasallam ne farmaya:

((أَلَاَ اشْهَدُوا أَنَّ دَمَهَا هَدَرٌ))

"Suno (aur) gawaah raho! be shak is (aurat) ka khoon zaaye(bekaar) hogaya." (Suan Abi Dawod, Kitab al-Hudod, Baab: NABIYE KAREEM sallallahu alaihi wasallam ko gaali dene wale ka hukom, Hadis No.4361, aur is ki sanad SAHIH hai)

In riwayaat aur digar dalaayil se saabit hai ke jo shakhs SYIDINA MUHAMMED RASOOLULLAH sallallahu alaihi wasallam ki shaan aqdas me gustaakhi kare yani AAP sallallahu alaihi wasallam ko gaali de(aur ye baat wazeh dalil se saabit hohai) to shariat islamiyah me aise shakhs ko qatal kiya jaiga, chahe wo pahle musalmaan bana howa tha yaa sareeh kaafir waghair Muslim thaa.

Syidina Abu Barzah Aslami raziallahu-anhu se riwayat hai k eek aadmi ne (syidina) Abu Bakar Al-Siddiq razillahu-anhu ke bare me ghaleez alfaaz istemaal kiye (yani unki gustakhi ki) to unho (Syidina Abu Barzah Aslami raziallahu-anhu) ne kaha: kiya mai is aadme ki garden no kaat don? Syidina Abu Bakar al-Siddiq raziallahu-anhu ne inhe sakhti se mana farmaya:

((مَا هِيَ لِأَحَدٍ بَعْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ))

"RASOOLULLAH sallallahu alaihi wasallam ke ba'ad kisi ko ye haq haasil nahi hai."(Musnad Ahmed:1/9, Hadis No.54. Suan Al-Nasai:7/108, Haids No.4076, aur is ki sanad SAHIH hai)

Jo shakhs NABIYE KAREEM sallallahu alaihi wasallam ko gaali de, is ke bare me Ahle Sunnat ke mash'hor Imam Ahmed Bin Hanball rahimahullah ne farmaaya:

((تَضرِب عِنُقِه))

"Is ki gardfan maardi jaye yani usey qatal kardiay jaye. Phir unho ne mazkorah baala hadis e Abi Barzah raziallahu-anhu se istidlaal kiya." (DEKHIYE: Masayil Abdullah Bin Ahmed Bin Hanbal:3/1292-1293, Fiqrah No.1794,1795)

Shaikh-ul-Islam Hafiz Ibn Taimiyah rahimahuallah ne is mas'ale

PAR EK AZEEM O SHAAN KITAAB LIKHI HAI:

((الصارم المسلول على شاتم الرسول))

((As-Sarim al-Maslul 'ala Shatim ar-Rasool))"The Drawn Sword against those who insult the Messenger."

(Maah Naamah AL-HADIS Hazro, Shurmaarah No.38, page:2-3)

SOFIYAH KA "KHATIM-UL-AULIYA" WALA NAZRIYAH BATIL HAI

Shaikh-ul-Islam Hafiz Ibn Taimiyyah rahimahullah ne farmaaya:

"Aur isee tarha "Khatim-ul-Auliya" ka lafz baatil hai, is ki koi asal nahi hai. Isey sab se pahle Muhammed Bin Ali al-Hakim al-Tirmizi ne zikar kya aur ek goroh ne usey chura kar apna liya, in mein se har shakhs ye dawa karta hai ke wahi "Khatim-ul-Auliya" hai jaise Ibn Hamaviyyah, Ibn Arabi aur Dimashq waghairah ke baaz gumraah peer, jin mein se har shakhs ye dawa karta hai ke who baaz wajah se NABI sallallahu alaihi wasallam se afzal hai(!) aur isee tarha ke dosre kufr aur buhtaan ka dawa karta hai, in sab baton mein unko laluch ye hai ke who KATIM-UL-ANBIYA to nah ban sake lihaza KHATIM-UL-AULIYA ki riyaasat inhe mil jaaye.

Ye sab ghalat hain kionke KAHTIM-UL-ANBIYA (yani MUHAMMED RASOOLULLAH sallallahu alaihi wasallam AAKHIR-UN-NABIYYEEN) to dalaayil ki wajah se afzal hain aur Khatim-ul-Auliya ke afazal hone ki koi daleel naho.

Beshak is ummat ke Auliya mein se muhajireen aur Ansaar ke 'Al-Sabiqoon Al-Awwalon' sab se afzal hai.

NABI sallallahu alaihi wasallam ke ba'ad is ummat mein sab se afzal Abu Bakr razillahu-anhu hain, phir Omer razillahu-anhu hain, phir Usmaan razillahu-anhu hain, phir Ali razillahu-anhu hain.

Is ummat ki sadion mein sab se bahtareen woh sadi hai jis mein NABI sallallahu alaihi wasallam maboos howe phir woh jo unke qareeb hain(yan tabayeen) phir woh jo unke qareeb hain(yani taba tabayeen)

Khatim-ul-Auliya to haqiqat mein woh aakhri momin hai jo (qyamat se pahle) logon mein hoga aur so sab Auliya mein se bahtar aur afzal nahi hai balke sab se bahtareen aur sab se afzal (wali) Abu Bakr razillahu-anhu hain, phir Omer razillahu-anhu hain, jin jin dono se afzal par Nbion aur Rasoolon ke ba'ad sorah tolo aur ghrob nahi howa." (Majmoo Fatawa Ibn Taimiyyah:11/444)

Mulla Ali Qaari Hanafi ne Hafiz Ibn Taimiyyah rahimahullah aur Hafiz Ibn Qaiyyim rahimahullah dono ke bare mein kaha:
"Woh dono Ahle Sunnat wal-Jama'at ke akaabir mein se aur is ummat ke Auliya mein se the."(Jama al-Wasaayil fi Sharah al-Shamayil:1/207)

(AL-HADIS shumaarah No.73, page:2)

TAALIB-E-ILM KELIYE NASEEHAT

IMAM MAALIK RAHIMAHULLAH NE FARMAAYA:

((ان حقًا على من طلب العلم أن يكون له وقار وسكينة وخشية، وأن يكون متبعا لأثر من مضى قبله))

"Taalib-e-ilm par ye zarori hai ke is porwaqaar, sukon aur khauf-e-ilaani ke aasaar hon, aur apne aslaaf ke aasaar ka muttabe ho."(Al-Jaami li-Akhlaaq al-Raawi wa Aadaab al-saami lil-Khateeb[Tahqiq:Muhammed Ajjaj al-Khateeb]:1/ 232, Hadis No.212, aur is ki sanad HASAN hai, Tahqiq: Mahmod al-tahaan:1/156, Hadis No.209)

(AL-HADIS shumaarah No.83, page:20)

TARIQ BIN ZYAAD KA KASHTIYAN JALANE KA MAN GHADAT WAQIA

(1)

Baaz jhute qissay awam-un-naas mein mash'hor hain maslan:
Khansa Bint Omro raziallahu-anha ke baray mein mash'hoor hai ke jang-e-qaadsiyyah mein unn ke chaar betay shaheed ho gaye thay.

Yeh qissa Mohammad Bin Al-Hasan Bin Zabaalah ne bayaan kya hai, dekhye.(Dekhiye: Al-Isaabah Fi Tameez al-Sahabah:4/288)

IBN ZABAALAH KE BAARE MEIN:
Imam Yahyaa Ibn Mayeen rahimahullah farmate hain:

((وکان کذابا))

"Aur woh jhoota tha."(Taareekh Ibn Mayeen Riwayat al-Dauri:1060)

IMAM IBN MAYEEN RAHIMAHULLAH NE MAZEED FARMAAYA:

((عدو اللہ))

"Yeh ALLAH ka dosman hai."(Al-Jarh wa al-Tadeel:7/228, aur is ki sanad SAHIH hai)

Aur mazeed farmaaya:

((وکان یسرق الحدیث))

"Aur yeh Hadisein choori karta tha."(Taareekh al-Kabeer lil-Bukhari:1/67-154, aur is ki sanad SAHIH hai)

Maloom howa ke ye riwaayat ZAYEEF hai.

(2)

Baaz logon mein mash'hoor hai ke Taariq Bin Zyaad ne jab spain(undlas) par hamla kya tha to kashtiyan jalane ka hukm day kar kashtiyan jala daali theen. kashtiyan jalanay wala yeh sara qissa jaali aur mann gharat hai. dekhye:(Kotb Akhbaar Rijaal Ahadis That al-Mujahir, page:17-19)